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1578/5772

S E R M O N

Preach'd in *St. Martins Church* in the
Suburbs of *Canterbury*, Sept. 14. 1669.

AT THE

F U N E R A L

O F

The Right Honourable *MABELLA*,
Lady Fordwitch.

The Relict of Sir *JOHN FINCH*, Kt. Baron
of *Fordwitch*, Lord Keeper of the Great Seal
of *ENGLAND*.

DANIEL XII. 2, 3.

*And many of them that sleep in the dust of the Earth shall
awake, some to everlasting life, and some to shame and ever-
lasting contempt.*

*And they that be wise shall shine as the brightness of the Fir-
mament, and they that turn many to Righteousness, as the
Stars, for ever and ever.*

By *Peter Du Moulin*, D.D. Canon of *Christs-Church*,
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L O N D O N :

Printed and Sold by *Henry Hills* in *Black-fryars*, near
the *Water-side*. 1709.

DANIEL XII. 2, 3.

And many of them that sleep in the dust of the Earth shall awake, some to everlasting Life, and some to shame and everlasting contempt.

And they that be wise shall shine as the brightness of the Firmament, and they that turn many to Righteousness, as the Stars, for ever and ever.

THE Prophet Daniel, who in our Text foretelleth the Resurrection, and that which follows upon it, in the Verse before speaks of a preceding time of Trouble, such as never was since there was a Nation. That time being the worst, must be the last time, for *in fundo non ta tum minimum sed & pessimum remanet*. In the Bottom lie the Dregs; and these last times of the World are like the lean and the lame of the Flock that are lagging behind and halting after the rest. Truly our times being the worst of all for Sin, may soon by God's just Judgment prove the worst of all for Trouble. But that time of Trouble must be welcome to God's Children, since it is the Fore-runner of the final long desired Deliverance from the Bondage of Sin, Vanity, and Misery. For so we read in the first Verse, *At that time Michael the great Prince shall stand for the Children of God's People, And at that time they shall be delivered, every one that shall be found written in the Book.*

That great Prince, *Michael*, whose Name signifies, *Who is like the Lord*, we take to be the Lord Jesus Christ, most like God his Father, and one God with him and the Holy Ghost. Through him come all God's Deliverances and Gifts to his People; that last especially, their final Resurrection, by the virtue of his Resurrection, and their Glory in Conformity to his Glory.

That Deliverance and Glory is the principal end of the Text, though there be in it both Mercy and Judgment.

ment. For there are two parts in the Text; The first of the sleeping of human Bodies in the Dust. The second of their awaking in the general Resurrection; and that two ways, Some to everlasting glorious Life; to shine as the Firmament and the Stars, for ever and ever; some to Shame and everlasting Contempr.

There is a little rub in the entry, which must be rubbed out; *Many of them that sleep in the dust of the Earth shall awake, Many*, why not *all*? since we learn of our Saviour, *Joh. 5. That all that are in the Graves shall hear his voice and come forth.* The plain Answer is, that in our Text, as in some others, *many* is taken for *all*, as sometimes *all* is taken for *many*. *St. Austin* brings this Instance for it, *Gen. 17. God said to Abraham, A Father of many Nations have I made thee.* And yet he saith to *Jacob, Gen. 28. In thy seed shall all the Families of the Earth be blessed:* There *all* is taken for *many*, But *Rom. 5. 19. By one Mans Disobedience many were made Sinners.* There *many* is taken for *all*; For by *Adam's Sin* all were made Sinners. So there is no difficulty in this, when one knows the Stile of Scripture, *Those many that sleep in the dust of the Earth shall all awake.*

We shall all awake, but we must all go to bed first; *Omnes una manet nox*, Death is called by *Joh, 39. The place appointed for all living*, There is nothing more known, and yet nothing less heeded. And although Nature teach us that it is appointed unto Men once to die, and Scripture teach us besides, that after Death comes the Judgment; yet loose Livers fool away the Thought of Death, as if this were their Philosophy, that they need not think of Death because it comes without thinking. Yea, but if Death come to them without thinking, they must go to Judgment without Preparation, and be judged without delay: Wherefore we were best, all of us, to think of Death betimes, and have God and our end always before our Eyes, living as we shall wish to have lived when we die; for die we must, and judged we must be. *Whatsoever thou takest in hand*

remember the end and thou shalt never do amiss, saith the wise Son of Syrach, Ecclus. 7. 36.

To make the thought of our Death familiar unto us, the Terms of our Text are of great Strength; Death is called here *a Sleep*, and the Bed assigned for that Sleep is *the Dust of the Earth*: The Holy Ghost seems to use these Terms, that our Sleep may put us in mind of our Death, and our Beds of our Graves; and that we may so acquaint our selves with God and our last Hour, by a Holy Life, while our Day lasteth, that when it come to its Evening, we make no more ado to lie down to die, than to lie down to sleep.

Of the figurate Expression of Death this is the most frequent in Scripture: *David* slept with his Fathers, so *Solomon*, so *Abijam*, so *Asa*, and *St. Stephen*, in his Martyrdom, having made an end of his Prayers *fell asleep*; although he had a hard Bed and hard Blankets, a heap of Stones under and over him.

And truly Death is well called *αδελφός θανάτου*, the Brother of Death. As Sleep, so Death, closeth our Eyes, and our Ears, and benumbeth our Senses. He that is asleep is out of the World for that time, both Sleepers and dead Men have no part in the things that are done under the Sun. But dead Men are more soundly asleep, the Clamour of War, and the roaring of Canons do not wake their Bodies, and much less disturb the rest of their Souls; and though Earthquakes shake their Bed they awake not, the glorified Souls stand safe about the place where Winds and Storms are formed; and their Bodies lie safe under the places beaten with those Storms. Wherefore when God will afflict a State, he takes away the prime good Souls out of the Storm by Death, like a kind Mother that would lay her dear Child asleep in a Room out of the Noise and out of harms way, when there is some Hurry or Riot in the House. Thus *Isa. 57. 1. Merciful Men are taken away from the Evil to come. He shall enter into Peace, they shall rest in their Beds, each one walking in his Up-rightness.*

As

As we put off our Cloths when we go to Bed, so we do when we die, Death strips us quite naked. *Naked I came into the World, and naked I must go out of it, said Job, 1. 21.* And yet Death makes us more naked than Sleep doth, we will have a pair of Sheets in our Bed; one will serve in our Graves. That's all we shall carry along with us of all our Estate, and not only Death strips us of our Estates, but of our Bodies, wherefore to die St. Paul calls it *ἐκδύεσθαι to be unclothed, 1 Cor. 5. 4.* So for a godly Man to put off his Body by Death, is laying his Cloaths by, that he may the better take his Rest with God.

For that Sleep of Death God hath provided a Bed, called in this Text, *the dust of the Earth.* It is a Natural Bed, *for dust thou art and into dust thou shalt return, Gen. 3. 19.* It is the Doom of all Flesh, it is a common Bed, *for the small and the great lie there, and the Servant [there] is free from his Master, Job 3. 19.* It is a safe Bed, for there one is out of the reach of Blows. Many a Man hath been stabbed or robbed in his Bed; but one in his Grave is past all dangers. *Non habet unde cadat,* If you burn his Bones, as the Papists did those of *John Wickliff*, it is but Dust to Dust as before, and God keeps our Dust in the Coffers of his Providence, do Men what they will with it. It is a quiet Bed, where one is not annoyed with Dreams, or disturbed with Cares. *They rest in their beds,* as I alledged out of *Isaiah.* And finally it is a low Bed, which calls upon us for Lowliness, and will make the proudest humble, whether they will or no. O the Dust of the Earth! Did we remember that it must be our Bed after our Death, that Dust is our Element in this Life, and that Dust will to Dust, it would wean our Hearts from Pride and Love of the World.

Look before you; Here is the result of human Nobility, A Lady of Noble Extraction, match'd with a Peer of the Realm: One who by her Wisdom, her Place, and her Means, hath lived in much Honour:

Now that Honour ends in the Dust, as a Blaze of Brush-wood, soon out, leaving a few Ashes behind, and the end of this Ceremony will be to lay her Honour in the Dust. Since it is so then that Death divests us of all that is about us, and puts off our Cloaths to lay us in our Beds of Dust; let us not load our selves with more Cloaths than we need; let us not clog our selves with Superfluities, which we must put off when we go to Bed. Rather because we must be shortly divested of all, let us begin that Work of our own accord, and undress our selves before-hand, putting off the Love of the World and the Affections of our Flesh; that when the Day comes that we must cast all away, it be no News to us, being undrest already; and having untied all the Strings that tied our Hearts to the World. It is for Children to cry when they must go to Bed, sure we shew our selves very Childish, and very ignorant of the Sweetness of that Rest, which God hath in store for his Children, if we repine when he comes to take us away from the Evil, and bring us into his resting Place.

O, it is a sweet Word, when God saith to one of his beloved, as to *Daniel*, in the last Verse of this Book, and so I trust that God said to this honourable and religious Person, *Go thou thy way till the end, for thou shalt rest*; that is, Go and rest in God's Peace to the end of the World. But the end of the World is not the end of the rest of God's beloved, but the beginning of a better and everlasting Rest. For thus saith God again to *Daniel*, *Thou shalt stand in the Lot, at the end of the days*, That is, Thou shalt have thy share in the Lot of the Righteous in the end of Time, when the Stream of Time shall fall and loose it self in the Ocean of Eternity; when everlasting Rewards on the one hand, and everlasting Punishments on the other, shall be allotted by the great Judge to all Men, then summon'd out of their Beds to make their Appearance before him.

This falls to my second Point, after Sleep there must be a waking ; and that of two sorts, either to ever lasting Life and Glory, or to everlasting Shame and Contempt.

That there must be a time of awaking, the very Term of Sleep implyeth it. For you may observe that whereas Scripture speaks often of the Death of Beasts, of which the Ceremony of Sacrifices, gave much occasion to speak, yet you shall no where read that they fell asleep when they died : Why ? their Death is not a Sleep, for they never wake. *Mos Christianus obtinuit ut mortui quia resurrecturi esse non dubitantur dormientes vocentur*, saith Beda, among Christians dead Men are said to be asleep, because of the Certainty of their Resurrection.

Lazarus our Friend sleepeth, saith Christ, but I go to awake him. Now the same Voice that awaked Lazarus will awake us all, *The hour is coming, in which all that are in the Graves shall hear the voice of the Son of Man, and come forth*, Joh. 5. 28. like a Company of Servants, rising out of their Beds in hast, when their Master calleth.

At that time, as when we rise in the Morning we put on our Cloaths, our Souls shall put on their Garments of Flesh again, Wherefore 2 Cor. 5. 4. to rise from the Death, St. Paul calls it *ἐνδύεσθαι* to be clothed upon. In that rising we shall not be troubled to look for our Cloaths ; God will give every one his own, though the Cloaths were torn, scattered, and mislaid, they shall be found whole and together, nothing shall be missing. And the Wonder will be, that whereas in our Death we put off an old worn Suit, we shall find it new in the Resurrection. *It is sown in dishonour, it is raised in glory. It is sown in weakness, it riseth in power. It is sown a natural Body, it is raised a spiritual Body*, 1 Cor. 15. 43. And again, ver. 53. *This corruptible must put on incorruption, and this mortal must put on immortality.*

St. Paul speaks there of God's Children only, but Daniel speaks here of good and bad ; some shall rise to ever-

lasting life, some to shame and everlasting contempt. This confirmed by our Saviour, *Job. 5. 29. They that have done good shall come forth unto the resurrection of life, and they that have done evil unto the resurrection of damnation.* Here is on the one side Life, everlasting Life; on the other side Shame, Contempt, Damnation, and that for ever.

But since we are upon the Souls putting on of their Cloaths again, we must observe in these Cloaths a great difference: For it is certain that all shall put on the same Bodies as they had before; but some with their Cloaths of Flesh shall put on Glory, some shall put on Shame and Contempt: Which implyeth that the Godly shall rise more handsome than they were before, and the Wicked more ugly. Certainly whereas the Apostle saith of the Body of God's Children, *It is sown in dishonour, it is risen in glory*, we may say of the Body of the wicked, it is sown in Dishonour, it riseth in greater Dishonour. In this World, many times under a fair out-side and a comely Countenance lieth a vicious Soul, and a cankered Heart. But it shall not be so in the Resurrection. Shame and Contempt shall be on the Faces of the wicked. Reprobate Sinners shall appear as ugly as their Crimes; and a fair Harlot shall appear as deformed and odious unto the Eyes of Men and Angels, as her Lewdness is hateful in the sight of God. But the Beauty of the Souls washt with Christ's Blood, and sanctified by his Spirit, will shine bright at the out side, and make their Bodies as gracious as their Souls. *The King's Daughter, that is the Church, shall be full of Glory both within and without.*

It is observable that in the two Holy Languages, the *Hebrew* and the *Greek*, the same word signifieth handsome and good. In the Resurrection to Life everlasting, these two not only shall meet in one Subject, but good and handsome shall be all one: *Then shall the Righteous shine forth as the Sun in the Kingdom of the Father,* *Matth. 13. 43.*

This

This awaking to Resurrection of Life hath that Likeness with the awaking of our Bodies in the Morning after a good Sleep, that if there was any Crudity and Indigestion in our Stomach over Night, we find it dispersed in the Morning; so by the Sleep of Death our Youth is renewed, like the Eagles, and that in-born Malignity that stuck to our Flesh, is consumed with our Flesh; that weight of Sin that lay so heavy upon our Stomachs over Night, by the Sleep of Death shall be digested quite away, and we shall rise new Creatures. That Body and Soul should thus meet again in the Resurrection, it is most convenient to God's Justice, whether they rise to Resurrection of Life, or to Resurrection of Damnation. For as the godly have glorified God in Body and Soul, it is fit they should be glorified in Body and Soul. As the ungodly have dishonoured God in Body and Soul, it is fit that one time or other they be dishonoured in both.

A Martyr's Spirit, that hath suffered much for the Testimony of Christ, is joyfully received into the Arms of God's Mercy, and his Body in the mean while is eaten by Dogs or Ravens, or by Lice and Worms, which is as bad. Doth not the poor Body seem to cry to God from the Earth, Lord, I have been tortured for thy Name's sake, I bear yet in my Flesh the Marks of the Lord *Jesus*. I have joyned my long-suffering with the Constancy of my Soul: Now thou hast glorified my Soul, and dost thou neglect me? Must my Spirit be crowned with Immortality, and I his Partner be given over to Corruption for ever? Sure that cannot be for ever. Since Body and Soul were Partners in Goodness, God will make them Sharers in Blessedness. Only because the Mass of the Flesh is infected with Sin, the Body must sleep it out in the Dust: Sin must moulder away with the Flesh, and in God's good time, Body and Soul shall meet again, to enter together into the Joy of their Master.

Likewise

Likewise when a wicked Man dieth, who hath abused his Members to Intemperance, Lust, and Violence, and his Soul is tormented in Hell, while his Body lieth asleep in the Grave, his Soul might exclaim against God's Justice and say, my Body hath been a Snare and a Trap unto me, for seeking too much to please it, I was brought to this Place of Torment; and must I be punished while the Body my Seducer lieth quiet? O that I were sleeping in the Dust with my Flesh! I would be content to be without Life so I were without Sense. Sure the Reprobate Spirits cannot with their Bodies rejoined with them, to the redoubling of their Torment. Yet it must be so. There must be a rejoyning of their Bodies and Souls, that these Partners in Sin may be Partners in Punishment.

St. Paul saith, 1 Cor. 6. 18. that he that commits Fornication sinneth against his own Body. He means not there the rotten Sicknes contracted by that Sin. It was not then past from the Western World, to our World: He means the Torment inflicted for it in Hell. How doth the lascivious Person sin against his own Body, if his Body must only rot in the Grave and be there in no worse Condition than the Bodies of the godly? Nay, he shall find that he hath sinned against his own Body, when it shall rise to Shame and everlasting Contempt. *For we must all appear before the Judgment Seat of Christ, that every one may receive the things done in his body, whether it be good or evil,* 2 Cor. 5. 10.

The Rabbins have a Parable to this purpose, alluding to the first Sin of Man, The eating of the forbidden Fruit. They say, That two Fellow-Servants, the one blind, the other impotent of his Legs, went about to rob a Tree of their Lord's. The blind took the lame on his Shoulders, The lame guided the blind to the Tree, and robbed the Fruit. Their Lord saw them and examined them. The blind said for himself that he could not see the Fruit, the lame that he could not reach it. But their Lord told them, You have done
the

the deed together, and shall be punished together; and he commanded them to be tied together, and beaten together. In the committing of Sin the Mind is the lame Man, who is clear sighted enough to do evil; but he wants Limbs and Strength for the Execution: The Body is the blind, who hath Limbs and Strength to do evil, but wants Eyes, and is guided by the Mind to do it. It will not serve their turn, for the one to say to God I want Eyes, and the other I want Strength; The Eyes of the one, and the Strength of the other have joyned in the Sin, they shall be joyned in the Punishment. And this is done in the Resurrection of Damnation; in which Body and Soul shall be tyed together, and endure together that Shame and Contempt which they have drawn together upon themselves.

That the reprobate Soul suffer alone for a time, while the Body lieth asleep in the dust, there is good reason for it; the Soul hath many times sinned without the Body. Likewise that the godly Soul is glorified before and without the Body, there is good reason; the Soul hath many times glorified God without the Body: The good Soul doth many good Deeds, in which the Body hath no part.

Now that Life which Body and Soul shall enjoy in their Re-union being everlasting, and as great in height as in length, should seem to require also an everlasting Discourse: But it is quite otherwise; for being so high in Dignity and Blessedness, and so long in continuance it is past humane Discourse; And being above our Apprehension it is more yet above our Expression. *Since the beginning of the World men have not heard, nor perceived by the ear, nor hath the eye seen, O God, besides thee, what thou hast prepared for him that waiteth for thee, Isa. 64. 4.*

And so the everlasting Shame and Contempt reserved for the ungodly in the Resurrection of Damnation cannot be exprest. For neither the rich Glutton, nor any other in Hell, could yet obtain to send a Messen-

ger back into the World to give warning to their Friends, or some Information to the Men of this World, how Matters are carried there, and God grant we never go see it.

To that end it is good to keep our selves in fear by remembering what Names Scripture gives to that Hellish Torment; *A flame, a gnawing Worm, a lake of fire and brimstone, wailing and gnashing of teeth, shame and contempt, and that everlasting; a Worm that dieth not, a fire that is not quenched*: It is pity that this is not believed: If it were Men would take heed of those ways that bring Body and Soul to it. They would not make offending God a piece of Gallantry, nor Blasphemy the Ornament of their Speech, nor the Contempt of his Word, the Exercise of their jeering Wit. They would not turn themselves loose to all Intemperance and Uncleanness with Greediness. They would not make so much hast to hook in an Estate by deceitful ways. They would not put upon Violence and Oppression the Face of the Law, and abstain from no Injustice that may be defended by a seeming regal course. God give them Grace when they are assaulted with such Temptations, to set God before their Eyes, the Witness and the Judge of the Sincerity or Insincerity of their Actions; and to be kept back; if not by the Love and Reverence of God, at least by the Terror of the Shame and everlasting Contempt and Torment kept for the wicked in Hell.

But that which we have to do with now, is everlasting Life; when *they that be wise shall shine as the brightness of the Firmament, and they that turn many to righteousness as the Stars, for ever and ever.*

Observe the vertuous Persons, and their Reward. The vertuous Persons, *They that be wise, they that turn many to Righteousness*; Their Reward, *They shall shine as the brightness of the Firmament, and as the Stars for ever.*

Here I apprehend not a Distinction between the wise, and *they that turn many to Righteousness*. Nor between *shining as the brightness of the Firmament, and shining as the Stars.*

Stars. *Idem dicitur sequenti bernestichio quod dictum est priore, more Hebræo.* In these two half Sentences we need not conceive an increase from the least to the greater, as some will have it, but only a Repetition of the same thing in other words, for a greater Confirmation, after the *Hebrew* Stile. For those which are stiled *wise* by our Version are *Mashkilim* in *Hebrew*, which signifieth both *the Instructed*, and *they that Instruct*, and such will turn many to Righteousness.

And their shining as the brightness of the Firmament, and their shining as the Stars come all to one; for it is by the Stars that the Firmament shines bright, and not otherwise.

It seems that our Saviour had regard to this Text; when he said, *Matth. 5. 19.* that *whosoever shall do and teach Gods Commandments, shall be great in the Kingdom of Heaven.* Both these Texts regard those that are most proficient, and the prime Leaders in the way of Godliness; who by their powerful Doctrine and Example promote the Conversion of Sinners. To such excellent Persons a great and good Reward is kept. And good reason that those wise who have been burning and shining Lights in the Church, be made bright and shining Stars in the highest Heaven.

This Term of Wisdom comprehends all Moral and Religious Vertues, an infinite Subject of Meditation. But we will not give a larger extent to the Wisdom here required than the Text doth. Here that especial Wisdom is considered, which turneth many to Righteousness. It is a Duty enjoined not to Preachers only, but to all Christians, *Jam. 5. 19.* *Brethren, if any of you do err from the Truth, and one convert him, let him know that he which converteth the Sinner from the error of his way, shall save a Soul from Death, and shall hide a multitude of sins.* He that winneth Souls is wise, *Prov. 11. 30.* They that that can, let them convince Error by good Doctrine; They that cannot, let them convince Vices by vertuous Practice.

Indeed

Indeed we ought to turn our selves first to Righteousness, that we may turn others. But if we stay till we be thoroughly turned to Righteousness, before we go about to turn others, I am afraid we shall never begin. Let us begin at home, and then by labouring to turn others to Righteousness by our good Example we shall turn our selves. Teaching is the surest way of learning.

Would you keep licentious Sinners from Shame and everlasting Contempt? Sure you would be glad to do that Work of Mercy. It is indeed a Work for God, but you may have a great hand in it. You see that it is the great stream of Sin that makes Sinners to be without Shame, for which everlasting Shame and Contempt shall be repay'd to them. Then your course to mend that is, that you all so joyn in Godliness, in sincerity, in sobriety, in Charity, that you make Righteousness run like a great stream, and turn the stream of Sin with a stronger. Knit such a good Conspiracy of Holiness, and war against Vice, that Blasphemy, Atheism, and all the Sins of the time become out of Fashion, and be put out of Countenance by the contrary general Practice, and by an universal open Contradiction. Spare not to make loose Sinners ashamed; that will be the first step to Repentance and Conversion. So shall ye, by making them ashamed of their Sins by your Holiness and good Counsel, keep the poor Souls from Shame and everlasting Contempt and Torment in Hell. So shall you by turning many to Righteousness perfect your own turning, and get to your selves that invaluable Reward, to be bright Stars in God's Heaven. Could many such as this Right Honourable, and Right Religious Lady, have met in such a Conspiracy against the shameless Ungodliness of the times, Sinners would have been abasht at the joyn'd strength of so much Vertue. But being not assisted, yet she did what was in her, both by good Counsel, and good Example. Her good Counsel was not wanting upon occasions

casions, for she had with the Zeal of God a clear Understanding and sound Judgment in the things of God ; and her Memory was a rich Treasury of Holy Knowledge. But her good Example was a continual pregnant Sermon of Godliness, Charity, Humility, Wisdom, Honour, and all Christian and Civil Vertues. And they had hard Hearts that would not be turned to Righteousness by her speaking and teaching Practice.

The Reward assigned to such a Vertue, *to shine as the brightness of the Firmament, and as the Stars, for ever and ever.* The Moral Sense of *Light* in Scripture is Truth, Comfort, and Joy. *David* full of Joy for great Victories and Prosperities, thus praiseth God for them, *God is the Lord who hath showed us Light*, Psal. 118. 27. The eternal Blessedness of God's Children is called the *Inheritance of the Saints in the Light*, Col. 1. 12. God himself, our Sovereign Good is the first Light. *They that look upon him are lightned*, Psal. 34. 5. That is, made good and happy by his Light, and by their near Admittance to the Light of his Countenance, they get that Brightness of the Firmament, and shine in his Presence like Stars for ever, with Holiness and Glory. Their Souls like so many Chrystal Globes in the Sun shine, being all thorow, and resplendent with his perfecting and beautifying Light. But what! that Light is not for your Eyes nor mine in this World. It is a matter above our Apprehension. Let that Ignorance breed in you the Curiosity to go and see it your selves. You have the way to it before you, the Lessons of Faith and Obedience.

Neither will I go about to describe how bright our Honourable and Vertuous Friend shines now in the third Heaven. 'Tis enough to shew that she hath trodden the right Path to Glory. Let all judge whether she that was so vertuous on Earth, can be otherwise than glorious in Heaven. What surer way to go where Christ is, than to follow his steps? Was not her Life a faithful Imitation of our Saviour, *who left us an Example that we should follow his steps? Who did no sin, neither was*
guile

guile found in his Mouth, Who when he was reviled, reviled not again, when he suffered he threatned not, but committed himself to him that judgeth Righteously. Did she not take Christ's Yoke upon her, and learn of him, that he is meek and humble of heart, whereby she found rest unto her Soul? Did she not feed the hungry, cloath the naked, comfort the Widow, assist the Orphan, send to visit the sick and the Prisoner? Were not her good Works real and free from Ostentation, her Devotion to God fervent, her Affection to his House Cordial, her regard of his Servants exemplary? So she was in her Health, so she was in her Sicknes, so she was in the Approaches of Death. O how did her Humility, Faith and Love get Strength by her Weakness in that last Combat! How did she set the Lord before her! How fast did she lay hold on him! as saying with the Spouse, *I have found him whom my Soul loved, I have found him and will not let him go.*

Neither did her good Works die with her, Of which the Noble and Religious Executrices of her Will, will give a good Evidence to the World. Thus in her Life, in her Death, and after her Death, she hath made her Light so to shine before Men, that they seeing her good Works will glorifie her Father which is in Heaven. Now who can make any doubt that a Person that hath made her Light so to shine on Earth, must both in her Resurrection to Life Eternal, and in her present Enjoyment of the end of her Faith, shine in Heaven as the Brightness of the Firmament, and as the Stars for ever and ever? What height of Comfort doth she enjoy in the Possession of him whom she hath so earnestly sought by her frequent Prayers, Fasting, and Exercises of Mortification? How doth she relish how the Lord is gracious in this Call, *Come thou Blessed of my Father, inherit the Kingdom prepared for thee from the Foundation of the World.* We leave thee in Heaven, vertuous blessed Soul, in the Arms of him that hath loved thee, and wedded thee to himself with eternal Compassions. And we beseech thee, great and good God, who hast sanctified and so richly adorned thy Servant, to make the good Savour of thy Gifts in her effectual to the turning of many to Righteousness, to thy Glory and their eternal Salvation. *Amen.*

F I N I S.

